

THE DEFENDER

Magazine



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GERALD B. WINROD • EDITOR

Is War Certain?

An Examination of Stephen Nenoff's Atomic Book, "Two Worlds — U. S. A. and U. S. S. R."

AN EXASPERATED little gentleman sat outside the room in which the Congressional Committee on Un-American Activities was examining witnesses . . . Friday, November 22nd.

He was nervously cooling his heels, waiting to be called to testify, whimpering about "witch-hunting" and "red-baiting."

There was no doubt in the mind of anyone that this miserable person wanted very much to go home — back to Soviet Russia. But there were reasons why American authorities preferred that he remain and continue to share our hospitality.

Inside the committee room, another man was testifying and saying some very uncomplimentary things about the gentleman from Moscow.

The man on the inside was Louis F. Budenz, former editor of the Communist Daily Worker, who had given the following description of the little man a month earlier in a radio broadcast from Detroit:

"There is a man, an agent of the Kremlin, who directs all Communist activities in the United States. This man never shows his face, Communist leaders never see him, but they follow his orders implicitly. The average American Communist never heard of him."

The mystery man's identity had since been established as Gerhard Eisler, alias Hans Berger. He was picked up by gov-

ernment authorities trying to escape the country immediately after the Budenz broadcast.

While the little man fumed outside the committee room, disclosures of great importance were being made inside. Mr. Budenz was telling Congressmen Rankin, Thomas, Wood and others that Russia is preparing for military conflict with the United States, the first stage of which is the present "war of nerves" . . . that Soviet secret police are operating within our borders . . . that every Communist is a fifth columnist . . . that men like Foster and Browder take secret orders from Eisler.

Then for some reason, the Committee decided not to question the little man that day. They told him to drop around soon after the first of the year. Newspaper men described him as being "angered." According to government authorities who have him in hand, he is likely to remain in the United States for some time.

* * *

EISLER'S IRRITATION symbolizes the fact that an awakening is taking place in our Nation. For years, Americans understanding the seriousness of the red menace, have been ridiculed as Fascists, Nazis, witch-hunters, red-baiters and seditionists. **BUT THINGS ARE DIFFERENT NOW.**

Those who have shouted the warning message are coming to be more and more appreciated for their foresight. Mil-

lions of our people are now aware that the Country is facing its most crucial hour. The days just ahead are fraught with dire possibilities. Eisler and his brigands have carried out the evil purposes of the Soviet Union with a high degree of efficiency.

Left-wing propagandists, including so-called commentators of Winchell variety, have used press, radio and public rostrum to create disrespect for the Constitution and the American system of free enterprise. They have for years sung the praises of Joe Stalin. The public mind must now be purged of the pernicious notion now that atheistic Collectivism is superior to Christian Democracy.

The present crisis demands increased appreciation for the fundamental differences between the two systems. It is a subject to be discussed and debated. The average American needs expert counsel and constructive advice by an experienced observer, who knows how to contrast the U.S.A. with the U.S.S.R., and show the advantage of the former over the latter.

This calls for a book — a bold, courageous, factual book, by a Christian author, schooled in political science and possessing first-hand knowledge . . . a man who has the facts and knows how to state them in language clear and understandable.

* * *

STEPHEN NENOFF possesses these qualifications. He is a skillful writer who knows his subject from beginning to end . . . and from both the theoretical and practical viewpoints. Having lived in the Balkan countries of Europe, hard by the Russian border, he is in position to give his reader a picture of Communism taken at close range. He knows exactly how the frontiers of the Soviet system are being pushed westward. He knows the objectives of the Kremlin.

— Turn To Page 14.



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DEFENDER MAGAZINE

Europe Faces Darkest Christmas

THESSE MONTHS devoted to missionary and relief work in Europe convince me that the continent is facing the blackest Christmas it has ever known. Millions will die of tuberculosis, social disease, starvation and exposure before another spring releases vast war-torn sections from the grasp of the present icy winter.

Having spent several years of my life in Europe, I naturally watched the progress of the war with personal interest and deep concern. After Germany capitulated, I began giving thought to the plight of Christian brethren and religious organizations, many of whom were personally known to me. I found myself praying for the masses of people in those nations which were just emerging from the world's most devastating holocaust.

I knew that millions of human beings would be forced to live amidst city ruins or in dugouts, caves and forests in a cheerless and despondent atmosphere. Christ has always had His faithful followers in Europe even though they may seem like a "little flock." For months I felt the problem of doing something to help and succor them pulling at my heart strings.

Like most other Americans I had an impression that the purpose of the United Nations Relief and Rehabilitation Administration was to feed all starving Europeans. But since arriving here, I have been surprised to learn that as far as the German people are concerned, UNRRA has no food for them. This includes German believers, too, persons to



DR. LOUIS R. PATMONT of Berkeley, California, was sent to Europe as a spiritual envoy . . . on an Evangelistic and Missionary Relief Mission . . . by the Defenders of the Christian Faith, last June.

In the accompanying article, he gives a graphic, eye-witness account of actual conditions on the continent. It is to be questioned if in all America, a public servant better qualified by training and experience, could have been found to perform this task.

Europe is a shambles. Dr. Patmont complains that he cannot find words to adequately describe the scenes of devastation and misery which he is encountering.

whom Nazism is as repugnant as Communism.

Supplies shipped into Germany are for the displaced prison camps which house Poles, Latvians, Jews and other nationals who have been uprooted from their homes and native lands.

Another entirely different group, comprising German refugees from Poland and eastern Germany who fled as the Russian hordes poured across the borders, was shipped into temporary camps in Denmark. There are about 300,000 of these helpless people crowded together in 90 different Danish camps. In addition there are approximately 40,000 Latvians, Estonians, Lithuanians and Poles living outside the camps, roaming from place to place, in hiding from the authorities.

The cost to the Danish government in caring for these groups is over a million Krona per day. The Red Cross takes care of some nationals, other than Germans. The latter live in concentration camps where, to all intents and purposes, they are kept like ordinary prisoners of war although they never were actual members of the armed forces. They are treated on a level with the remnants of the German army which surrendered to the British and the Danes.

Before leaving America I had also learned about the suffering of the people in the Low Countries, the Norwegian North, Sweden, the Finnmark and other areas where the burdens of war were particularly crushing. At the United Nations Conference in San Francisco, I had talked with several European dele-

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gates and diplomats who gave me the advantage of their knowledge, as well as personal opinions, regarding the future of Europe.

In my youth, residing in Europe, I had learned to speak a number of the languages used here. With the passing of the years, I returned from time to time on missionary counts, establishing churches and engaging in other lines of Christian work. I felt an inward urge to come back once more.

Like Isaiah: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

* * *

I BEGAN COLLECTING food, medicines, copies of the Scriptures, Gospel literature and other necessary supplies. I had gone through similar experiences in the past and claimed the promise of Philippians 4:19 with confidence that God would supply every need. I want to say in all humility, that the mission to date has been very successful.

I have traveled many thousands of miles through Scandinavian countries, the Finnmark, Czechoslovakia, Poland, the Russian border, Austria, Switzerland, France, Germany and other countries. I have been privileged to distribute commodities, food and money. I have preached in Scandinavian churches and given forth the Gospel message in other ways.

I have searched out Christian brethren known to me in years gone by. I have found believers living under conditions surpassing for privation and persecution, the sorrows of the catacomb period in the ancient Roman Empire. In this work, I am laying the foundation for future effort which will, I hope and pray, help

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rehabilitate the church life of these tragic areas.

Christianity, over here, has suffered from the pressure of war beyond words to describe. Unless there comes a change for the better through broad vision and long-range planning by the victors of the conflict, there will be a complete blackout of European civilization.

Persons with whom I talk, who have sufficient food so they are still capable of intelligent conversation, express hope that the newly elected Congress of the United States will rectify the wrongs which promise to throw Europe back into the Dark Ages.

I give it as my considered opinion, based upon first-hand observation, that the last remnants of the so-called "MORGENTHAU PLAN" should be immediately abolished. It has multiplied the problems of rehabilitation, created unnecessary suffering and substituted hate for the principles of Christianity, which alone hold out hope in these debased countries.

Before coming to Europe, I had heard and read a great deal about Christian organizations allegedly wielding a wholesome influence upon the political thought of western Europe. Like millions of other Americans, I had hoped these reports, published in "Life" magazine and otherwise circulated, were true.

Our people were told that "the show-

down will likely be between Christians and Communists," with Christianity emerging triumphant. This was to be accomplished through the forthcoming elections. One such article published early this year stated: "Many of those who follow European developments most closely, are convinced that the battle line for the great showdown is being drawn with the Communists in one camp and, in the other, the Christian churches."

We were led to look for the type of Christian leadership in Europe's new political parties that would stamp out Communism. Would to God there was truth in these reports, to give anchorage and hope to the broken and discouraged people, whom I daily meet!

* * *

THE KIND OF CHRISTIANITY that uproots sin, changes hearts, regenerates lives and regulates society by transforming the individual, is not preached in Europe — except on a small scale by little groups of believers who love the Lord fervently and out of pure hearts. The ingredients for a spiritual revival comparable, for instance, to the Wesleyan awakening that saved England, are simply not to be found here.

We were given to understand months ago that the Vatican's direct opposition to Communism would stem the red tide in Europe. Political parties bearing the name Christian, with no relation whatever to the transforming power of the Gospel, were expected to save the continent. When I arrived, I hoped to discover beneficial results from the Christian People's party in Norway, the Christian Democratic party in Italy, the Small Landholders party in Hungary, the Movement Republican Populaire in France and the Christian Democratic Union of Germany.

Not many days ago I saw something in the streets of Paris that caused my heart to sink. I witnessed a Communist parade over four hours long. The roar of that demonstration, accompanied by a display of red banners and savage expressions against the church and ordered government, was such as to make one feel as if he had been suddenly transported to Red Square in Moscow.

Russia is the only nation that has really benefited from the war. Communism is the only ideology that has made progress from the struggle. Until UNRRA aid is administered differently and hunger actually brought to an end, Communism will go right on, sweeping everything in its path. Many of the men and women sent to Europe to direct food distribution, fall far below the

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standards of what the taxpayers back home have a right to expect.

As a rule when one crosses the border into Germany, he is not permitted to take more than five kilograms of edibles in any one package. However, many officials, realizing the great plight of the German people, wink at these instructions and allow relief workers to bring in as much food as they can carry. I fail to see any justification for relief food restrictions.

Can it be that the Morgenthau Plan, aiming at the destruction of millions of innocent women and children, is being carried out on orders of men who have murder in their hearts? Communism thrives on hate.

* * *

I HAVE SPENT many days in the refugee camps of Denmark. Living conditions are less than human. All inmates are under guard. Many are Christians. Some are Germans of refinement and means, who resided in Denmark before the war. They were arrested and their possessions confiscated.

None have shoes or sufficient clothing to properly cover their bodies. Men and women alike trim pieces of wood to fit the bottom of the foot, and then try to tie them into permanent positions.

The morals in these camps are a stench. The plight of women, who were formerly persons of culture and dignity, is too terrible to describe. Waifs thus damned into existence, who manage to survive, roam about the camps like semi-savages.

There are quite a few Russians and nationals from Russian-occupied countries, living without official permission in Denmark. The police apprehend such persons and deport them to the Russian zone in Germany for liquidation. A bounty of 200 Krona is paid for each one captured.

Upon arrival in Russian territory, some prisoners are executed while others able to work, are moved into labor camps to toil as slaves, on a starvation diet. While working at slave labor, they are heavily guarded in day time, and locked up at night.

The labor camp in Varkuta, at the northern end of the Ural mountains, will serve as an example. It furnishes slave labor for one of the largest Soviet enterprises. Engineers recently found in that deserted northern country a coal field measuring 5,000 square miles. Thirty-eight separate mines are now operating. More than 150,000 slaves are forced to

live there, working under conditions unbelievably bad.

The soil is eternally frozen. Icy winds blow from the steppes so hard that workers have to hold to ropes and rails, to walk from their sheds to the shaftheads. The Arctic night lasts four months.

Each mine is worked by a community of 4,000 persons separated from other communities by almost impassable ground, barbed wires and deep ditches. The slaves live in wooden barracks where bunks are set in tiers. No blankets are provided and the workers must sleep in padded coats.

Living conditions are the worst imaginable. The frozen territory is practically waterless. Water has to be brought in by train. The daily ration per inmate is three pints. This includes water for washing, cooking, drinking and porridge.

Together with 600 grams of bread, this is the daily ration for those who dig a daily quota of coal. Men and women work side by side. Those too weak or too ill to fulfill the compulsory quota get only half rations and must work just the same, until they drop dead in their tracks.

Varkuta is cursed with primitive working conditions, accidents, epidemics and a heavy death toll. Forty per cent of the population dies each year. More slaves constantly arrive.

* * *

IS IT ANY WONDER that Russians who escape from their country, and other nationalities whose native lands have come under Soviet control, prefer to live as illegal outcasts in Norway, Sweden and Denmark than to risk being transferred to the Russian zone in Germany?

I wonder how many of my friends back home have forgotten the tragedy

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which was enacted when Sweden decided to turn over its interned German prisoners of war to the Russians. Many, especially officers, committed suicide rather than be delivered to the Russians who would have liquidated them anyway.

Shortly afterward, Moscow demanded that Sweden return several hundred Baltic soldiers who had defended their countries when Russian armies overran Latvia, Estonia and Lithuania. I have seen photographs of one such group, numbering 178, in Stockholm.

They were taken back to Riga on the Lend-Lease transport Murmansk. Their pictures show them to have been clean, refined young men. Many were deeply religious. They were promised free-

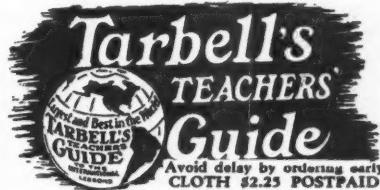
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dom upon arrival, but on the following morning every one of them was hanged.

Russia has a way for getting what she wants out of small, neighboring countries. When Sweden recently hesitated to loan the Soviets a large sum of money, mysterious rockets began to appear over her territory. The missiles continued until the loan was granted. Then the attack stopped as suddenly as it had started. I have seen a large crater in Swedish soil. Many rocket bombs also fell in Norway.

* * *

MISSIONARY AND RELIEF work takes me for extended travels through Poland. I am finding it possible to minister to Christians in that country, and present Christ to otherwise hopeless people.

In Warsaw there is a loyal band of worshippers comprising a congregation that I organized in 1913. Despite hardships and the fact that the members have to live among the ruins of the city, their service to Christ and faithful testimony continues. It would be quite impossible to report the tragedy enacted in Warsaw during the war.

The churches are closed in Lodz, Poland. All Protestant Churches and Christian believers meet in homes and small halls. The buildings have been confiscated by Commercial societies for club rooms or theaters. This place was formerly a famous religious center.

While in Lodz I searched out two maiden ladies, age 68 and 70, whose great work for Christ I had known in years passed. They were Lutheran deaconesses associated with the Protestant hospital, an institution now in the hands of the reds. Both are highly educated and refined persons.

I found them living in the basement of a former Lutheran Church. They were sleeping in the deepest and dampest part of the basement, in surroundings where pigs could hardly be expected to exist. They were not deported to Russia because of their advanced age.

The shoes and clothing were literally rotting from their bodies because of the moisture. For the privilege of sleeping there at night, they work in the field all day. I gave one of them my raincoat and made provision for the other to be similarly clad a little later. The plight of these two Christians symbolizes the suffering of thousands of other Christian women in this part of the world.

But it would be an error to gain the impression that Communism is all-powerful in Poland. Moscow has carried on intense propaganda and kept a gun at the back of this brave nation, but still there is resistance. The pressure against patriotic Poles is becoming stronger, however, from day to day.

I find conditions taken as a whole, in Czechoslovakia, to be quite similar to those in Poland. On a recent trip there, I formed a nucleus of Christian believers into a congregation and ordained a pastor to shepherd the flock. His wife accepted Christ through my preaching, and I baptized her at a service in which the Lord's presence was evident.

Followers of Christ are not mistreated in Czechoslovakia like other parts of Europe where the Communists have taken complete control. Divine worship there is not regarded as a crime against the state.

* * *

IT IS LIKEWISE POSSIBLE to do Christian work in Austria. But this will be a dark, bleak Christmas for that once prosperous and enterprising Nation.

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I am enclosing \$ _____, as a Christmas offering to help with work now being done under Dr. Patmont's direction, for the relief of suffering Christians in Europe.

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Few countries are suffering more from the misery of the war.

I preach often in beautiful Switzerland, particularly Zurich and Baden where many long-standing and precious friendships have been renewed the last few weeks. Christ's faithful followers in this little country are doing what they can to relieve suffering and promote the Christian spirit of peace on earth and "good will toward men."

In Holland, one of the cities to feel the effect of the war more than others is Luiderssee, near Zuidre, where I have helped several brethren in the Lord. Dutch Christians need prayer and encouragement. There are a large number of genuine believers in their ranks.

Mennonites in America have reason to be proud of their far-reaching relief work which is being done by the Mennonite Central Committee with headquarters at Amsterdam. Rev. Irvin B. Horst, a great leader and man of God, is in charge. He and his crew of assistants are able to carry on, in a large way, because Mennonites in the United States and Canada are giving generously to their support.

They have warehouses containing shiploads of supplies, a worker's home in Amsterdam, a central office, trucks, jeeps and other necessary equipment. I cannot speak too highly of these Mennonite brethren.

Church life is comparatively strong in Denmark where I frequently preach at the invitation of pastors. The wife and daughter of the man who was personal secretary to the late Czar Nicholas II of Russia, recently attended one of my services in Kristuskirken Church at Copenhagen.

This was the former high official who arranged the flight from Russia of the late Dowager Czarina Maria, the Czar's mother, as well as his sister Olga and

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other members of the Imperial Family. It will be recalled that these victims of Lenin-Trotsky terrorism fled to Copenhagen, where many of them still reside.

During the course of my sermon, I related some of my earlier experiences in Russia, and also made mention of more recent observations in the Arctic Circle where the Soviets have annexed territory bordering Norway, which formerly belonged to Finland. I happened also to remark that I spoke the Russian language.

Certain ladies of Russian nationality were skeptical and decided to address me, at the close of the sermon, in their native tongue. They were delighted when I replied with ease in the same vernacular. I was invited into the home of this aristocratic family.

At a meeting arranged a few evenings later, two of these ladies, together with a number of other Russians, accepted the Lord Jesus Christ as their Saviour. On the following day it was my privilege to bury them with Christ in baptism at Springforbi, in the vicinity of Copenhagen, where there is a small river flowing with pure water.

* * *

THIS REPORT will have to be continued until next month . . . when I shall give more details about conditions in Germany, taking DEFENDER readers to such cities as Hamburg, Bremen, Cologne and other places where there is much to be done, in the service of the One whose birth we are soon to commemorate.

The January report will contain suggestions on how American authorities can step up the tempo of rehabilitation and thereby build a dike against the red torrent, that threatens to inundate all Europe, and the rest of the world. I will also tell of conditions in Norway and try to take Readers for an interesting travellogue through the Finnmark.

In drawing this narrative to a close, I wish to make a final plea for these, our less fortunate brethren, with whom I am constantly dealing, in war-torn Europe. Their arms are outstretched toward America.

Their gaunt figures and sobs . . . their privation and persecution . . . their empty stomachs, gnawed by the pangs of hunger . . . their cries to God will surely not go unanswered.

For these, our brethren in Christ, I plead.

As the Christmas season approaches, let God's children throughout the United

States and Canada unite in a mighty prayer in their behalf.

Those who wish to help in a tangible way may address letters of inquiry to the Defenders of the Christian Faith, Inc. . . . Wichita, Kansas . . . and information will be sent explaining how tithes and offerings may be channeled to help with this ministry of love.

If Christ Had Not Come

WHAT IF CHRIST had not come? What if the song of the angels had not been heard down the ages?

The heart sickens and the mind shudders in contemplation of a lost humanity, a race without God and devoid of hope in the world. Humanity descended below the level of the beast, lost to every noble impulse, knowing no spiritual ideals to lift souls upward!

What if Christ had not come? Such a thought conjures a vision of a world where no children lisp a prayer or sing Christmas carols; where hate, death and desolation rule, without a ray of light penetrating the gloom of night; a world of endless warfare, where human beings beat out their lives devoid of hope; where the wail of human desperation cannot pierce the darkened skies.

But Christ has come, and because He came there is light, and laughter, and joy and peace in the hearts of men. The song of the angels fills their souls because they have drunk deep of the



Dr. Arthur L. Brown, that great scientist God has raised up to defend the faith, says of these books: "I have been reading — and will read again twelve of the most interesting books it has been my good fortune to examine. These books ought to be circulated by the hundred thousand . . . They are unlike any other literature with which I am familiar. The quiet humor, the homely phrase-making, the unanswerable logic . . . the wide range of knowledge . . ."

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water of life, manifested first at Bethlehem, then flowing out of the empty tomb and encircling the world. Christ has come, and "brought life and immortality to light through the gospel."

Peace and goodwill were heralded to the world at His birth. Although not yet are all things subjected unto Him, we rest assured that "the days are hastening on. By prophet seen of old. When with the ever-circling years. Shall come the time foretold. When the whole heaven and earth shall own the Prince of Peace their King. And the whole world send back the song. Which now the angels sing."

Yes, Christ has come, and brought with Him the solution of humanity's most desperate problem, namely, the sin problem. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Yes, come all who are burdened with a load of sin, bowed down with care, overwhelmed with grief — beautiful Bethlehem offers us the Saviour of men.

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Things To Ponder At Christmas Time

By Dr. Oliver E. Williams

FOR SOME YEARS now the world has been thinking in terms of war, hate and destruction. Now that the most terrible war of all time is over, it will be well to turn our thinking to something constructive, elevating, idealistic, heartening and spiritual. We find the Christmas Story replete with all that is required for the higher levels of thinking and living. "But Mary kept all these things, and pondered them in her heart." Luke 2:19.

The events of the first Christmas were so many and wonderful that no one seemed to understand fully . . . so much was mysterious, unexplainable, perplexing. Some who wondered sought advice and direction, and even consulted Old Testament prophecy. Mary kept all these things in the vaults of memory, that she might ponder them in her heart (the seat of affection), and go over them later. She wanted to weigh the details in her mind, to meditate and deliberate upon the things surrounding the birth of her Child.

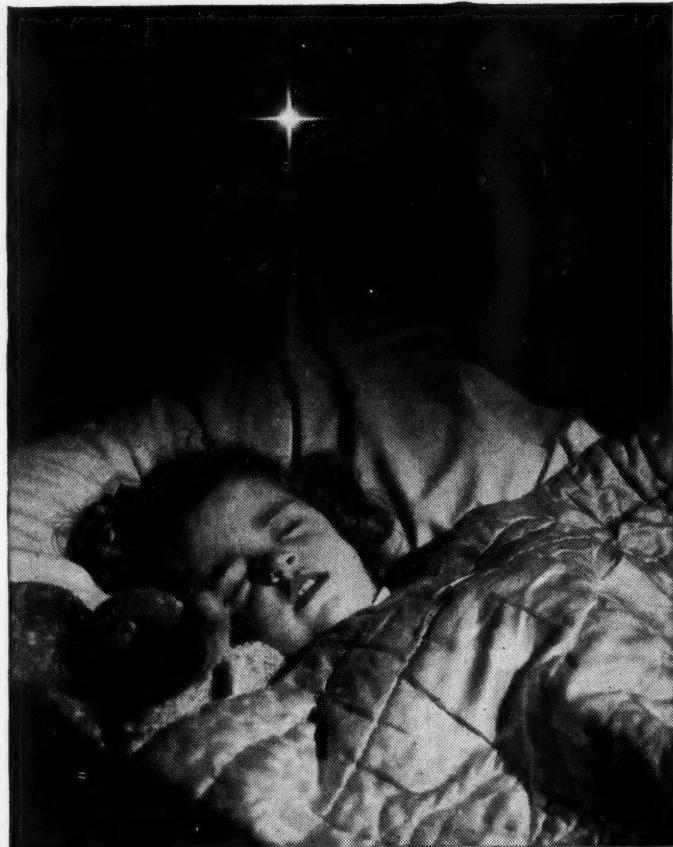
This was to be expected of her because of the nature of events. The occurrences were predicted by prophets, prayed for by the holy, desired by the people, announced by angels. The Child was sought by the shepherds and given precious gifts by the Wise Men. It was no wonder that Mary "kept all these things and pondered them in her heart."

There was first the prediction of the prophets: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

Again in Isaiah 7:14: "Therefore the Lord himself shall give you a sign: Be-

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Shut little sleepy blue eyes,
Night and the darkness are near —
But Jesus looks down
Thro' the shadows that frown,
And baby has nothing to fear.

Sleep, little baby of mine,
Soft on your pillow so white;
Jesus is here
To watch over you, dear,
And nothing can harm you tonight.

hold a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Mary would ponder this God-given "sign" of the virgin birth and the meaning of the name Immanuel — "God with us." Most certainly this would have meaning to Mary, and also to every Christian, for if He was not virgin born, He is not Immanuel.

The angel of the Lord appearing to Joseph said: "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou

shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:20-21.

And in the twenty-third verse, Matthew says that this was done to fulfill the predictions of the prophets. Even the minor details found exact fulfillment and these things were "kept in Mary's heart and pondered."

Again, there was the announcement of angelic messengers at the time of His birth to be pondered by Mary. The angel that first announced his birth said: "Behold, I bring you good tidings of great joy, which shall be to all people.

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For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Then the angel announced a second sign to be pondered: "And this shall be a sign unto you . . . Ye shall find the babe wrapped in swaddling clothes, lying in a manger." The inn was full and He was therefore born in a stable. Mary, knowing the Scriptures, pondered this sign in her heart.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

This first Christmas anthem, sung by the angel choir, has been repeated at Christmas time by the choirs of all churches down through the centuries, and is as fresh and inspiring today as when first used on the plains of Bethlehem.

But that was not all. Then came the shepherds with their wonderful reports of, "What the Lord had made known unto them."

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child."

Hark! the herald angels sing.
Glory to the new-born King;
Peace on earth and mercy mild;
God and sinners reconciled.
Joyful all ye nations rise;
Join the triumph of the skies;
With th' angelic host proclaim:
Christ is born in Bethlehem.
Hark! the herald angels sing,
Glory to the new-born King.

Finally, the visit of the Wise Men from the East was a thing to be pondered, by Mary, and also by us, at Christmas time. Matthew gives the story in the second chapter of his Gospel.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him . . . When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

"When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh." Who were these wise men from the east?

"The Magi from the East are we;
The three wise Kings you always see.
When Christmas turns to Epiphany!
Look at our elephants, clumpety-clump!
Look at our camels, humpety-hump!
Look at our turbans, wrapety-wrap!
Hark how our shoes go tappety-tap!
Our silver shoes, and silken dress
And in our eyes, what happiness!"

These three kings, we are told were — one from Chaldea, the second from Arabia and the third from Ethiopia. Their names were supposed to be Balthazar, Melchior and Caspar. What were their gifts? Gold, frankincense and myrrh. Longfellow phrases the story this way:

They laid their offerings at his feet:
Their gold was their tribute to a king;
The frankincense, with its odor sweet,
Was for the priest, the Paraclete;
The myrrh for the body's burying.

Mary kept all these things and pondered them in her heart. May we all do likewise this holy Christmas day. May we also bring our gifts to Him — the gift of self, the gift of love, the gift of service.

Were the whole world of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.

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Outline In Cosmogony

THE THREE HEAVENS AND THE THREE HELLs

Rev. E. C. Bragg . . . Professor Of Theology . . . Florida Bible Institute

THE DICTIONARY MEANING of Cosmogony is . . . "That department of science which treats of the origin and development of the universe and its members."

Biblical Cosmogony goes further and encompasses a more detailed definition of the word. There is a restricted sense which would confine its usage only to this world. But in its broadest application, the term pertains to all of God's creation.

The phrase that best expresses its meaning in the Old Testament is . . . "The heavens and the earth." There is more, however, to God's universal creation than implied by even this term and so, in theological vernacular, the word has come to suggest a SEVENFOLD CLASSIFICATION OF KNOWLEDGE relating to the mysteries of creation.

There are Three Heavens and Three Hells with the Earth between.

This classification seems to include all of God's creation as revealed in the Scripture. Seven is the divine number of completion.

I.

The First Heaven is the Atmospheric Heaven immediately above us, stretching out according to science about fifteen hundred miles from the surface of the earth. The birds fly in this Heaven and clouds also form there.

This is the Heaven referred to in II Chronicles 7:13, "I shut up heaven that there be no rain." And Genesis 1:20, "Fowl that may fly above the earth in the open firmament of heaven." Also Genesis 7:11, 7:23 and 8:2. There are many other similar references to the First Heaven in the Word.

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II.

The Second Heaven is the Starry Heavens comprising the Milky Way which is our own universe, and the untold millions of other universes, many larger than this one, such as the Island Universe of Andromeda.

In the first chapter of Genesis, the origin of this Heaven is explained in language so simple that everyone can understand: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night . . . And God made two great lights . . . He made the stars also, and God set them in the firmament of the heaven to give light upon the earth."

The prophet Isaiah was referring to the Second Heaven when he said: "For the stars of heaven and the constellations thereof shall not give their light." We have, in these two quotations, only scratched the surface of available knowledge on this phase of the subject.

III.

There is mentioned in Scripture another Heaven called the Third Heaven. The idea of Seven Heavens is uns scriptural, being a figment of Mohammed's imagination, recorded in the Koran, but not in the Bible. The Third Heaven is the abode of God.

In II Corinthians 12:2 the Apostle Paul speaks of himself as being "caught up to the third heaven." The fourth verse says he was "caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Paradise is the place of departed spirits for those who leave the body in Christ. The Philippians epistle tells us that to "depart is to be with Christ." But we are also told, in Ephesians 4:8 that Christ "ascended up on high" and "led captivity captive, and gave gifts unto

men." And in Hebrews 1:3 we read: "When he had by himself purged our sins, sat down on the right hand of the Majesty on high."

By legitimate inference, we therefore know that Christ is in the Third Heaven. Solomon calls it, "The heaven of the heavens"—a Hebrew superlative, which means the Heaven above all heavens, and this is true. The Third and last Heaven is God's throne.

Our Lord taught His followers to address their prayer that way: "Our Father which art in heaven." Among the numerous passages remaining untouched, but intimately related to this part of the discussion are the following: Psalms 2:4, 11:2 and Isaiah 66:1.

IV.

Between these three Heavens and the three Hells we are about to consider, is the earth, the sphere of redemption. This infinitesimal speck of whirling dirt is glorified beyond words to describe, being the place where Jesus lived some thirty-three years to save human creatures from Hell.

Here the great plan of redemption was enacted: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The writer of the Hebrews describes this, the greatest of all dramas as follows: "By his own blood he entered in once into the holy place, having obtained eternal redemption for us."

V.

Regarding the Three Hells, let it be noted that there are three distinct words in the Greek New Testament, all alike translated Hell in the Authorized Version. The original words have an altogether different meaning and designate

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distinctly different places and localities. To ignore these distinctions is to lose the meaning of each usage.

The First Hell is the abode of the wicked dead in this age. It is called Sheol in the Hebrew and Hades in the Greek. There the souls of those leaving the body out of Christ and confined waiting the "judgment and perdition of ungodly men." II Peter 3:7.

During olden times, before Christ's sacrifice purified Old Testament saints, sprinkling His blood on the mercy seat of the true Tabernacle pitched in Heaven, thereby admitting the departed righteous into their abode of bliss, souls saved under the promise were held in a certain division of Sheol, or Hades. This place was called Paradise or Abraham's Bosom.

In Luke 16:19-31 we learn that both Sheol and Paradise were cast in the same locality, for communication was possible despite the "great gulf fixed" between them. However, the record is explicit that occupants could not pass from one place to another. The saved were at rest and "had their good things." The wicked were in conscious torment.

Following His death on the Cross, Jesus visited the Paradise side of Hades. Let us turn to Acts 2:27 where the writer quotes an Old Testament passage: "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

This Scripture is true for Jesus did at that time go to Hell (Sheol, Hades), and His body did not "see corruption." The same truth is declared prophetically in Psalm 16:10. Jesus spent three days and nights in those regions after His death on Calvary.

He gave us the locality of Hades and the fact of going there in His own words: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12:40.

The Bible does not give a complete account of all our Lord did during those days and nights, but we do know according to the book of Revelation, He wrested the keys of death and Hades from Satan, so that Old Testament saints could be granted their liberty.

But Isaiah 61:1-2 offers a suggestion and gives a hint as to the magnitude of the task He came to perform.

(1) His Earthly Mission:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted."

(2) His Death Mission:

"To proclaim liberty to the captives, and the opening of the prison to them that are bound."

(Note. The Old Testament saints while saved and at rest in Paradise were still captive, evidently to Satan . . . for Christ had not the keys of death and Hades until after the resurrection. They therefore had no entrance into Heaven until Christ first offered in Heaven His own blood upon the mercy seat.)

(3) His Resurrection Mission:

"To proclaim the acceptable year of the Lord" (through the ministry of the Holy Spirit).

(4) His Judgment Mission:

"And the day of vengeance of our God" (to close the present age).

(5) His Millennial Mission:

"To comfort all that mourn."

VI.

The Second Hell described in Scripture is Tartarus, also called the Abyss, the Bottomless Pit and "pits of darkness." The Greek word Tartarus occurs but once in the Bible. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." II Peter 2:4.

Jude wrote of the same wicked spirits: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

These pits or abysses of darkness comprise the "deep" of Luke 8:31. Here the demons possessing the demoniac of Gadara besought Christ not to cast them into the deep, a place where they

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would be "tormented before their time." From these references, and Revelation 9:11, we learn that "Tartarus or the Bottomless Pit is a prison house for wicked spirit beings.

However, there is one human being there now. He is an exception. His name is the "Son of Perdition." According to Revelation 17:8, he shall ascend out of the Bottomless Pit to incarnate the Antichrist of the last days. The key to these infernal regions will be given Satan during Great Tribulation and he shall loose upon the earth awful hordes of demons to torment men six months. Satan will be finally bound in Tartarus a thousand years, according to Revelation 20:1.

The locality of the Bottomless Pit is not revealed. There are no grounds in Scripture for pyramiding hell layer upon layer. No ecclesiastical body has a right to mislead people into believing that excarnate beings can gradually pass from one stage into another, and eventually step into heaven. Let us respect the silence of God's Word as well as its utterances.

VII.

The Third Hell is the final Lake of Fire burning with brimstone (a type of flame closely associated with atomic energy in recent writings by scientists and Bible students).

We find in Revelation 19:20 that the two beasts, Antichrist and the False Prophet "were cast alive into a lake of fire burning with brimstone." This is the ultimate abode of all the wicked, Satan, his angels and demons. The Greek word is Gehenna, the same as used in Matthew 5:22 where Jesus spoke of the "danger of hell fire."

It is a place prepared for Satan and his angels, Matthew 25:41 . . . unquenchable fire and deathless torment. Mark 9:43-48 . . . first inhabitants to be Antichrist and the False Prophet, Revelation 19:20 . . . fallen angels consigned there after the great White Throne Judgment, Revelation 20:12-14 . . . the third being cast into Gehenna will be Satan. Revelation 20:10 . . . and after that, the wicked dead of all the ages.

VIII.

Before closing this outline, there remains something to be said about the Cosmogony of Prophecy, or IN Prophecy.

In Eternity, the seven divisions of Cosmogony narrow down to only two divisions. The Three Heavens and Earth shall be one. Then "the days of heaven upon earth" shall become a reality. The New Jerusalem will come down from God out of Heaven to earth. The twenty-first and twenty-second chapters of Revelation show little distinction between Heaven and Earth.

This change will occur in the great re-creation day, concerning which God has said: "Behold I make all things new."

The Three Hells shall likewise narrow down to one, the Gehenna or Lake of Fire. We read in Revelation 20:14 that, "Death and hades were cast into the lake of fire." As for Tartarus, there will be need of such a place, for it is the abode of wicked spirits up to the time they are cast into "the lake of fire prepared for Satan and his angels."

In the re-creation when God makes all things new, there shall be but two places—Heaven and Hell . . . God's Heaven of ultimate bliss . . . and Satan's Hell, the cesspool of the Universe.

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Mr. Anderson says: "He who doeth all things well has called her away. I am now too old to manage this business alone. I am chiefly concerned to see the work taken over by a Christian who will share, to some degree at least, the vision and ideals that brought it into existence."

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AND HIS name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

— *Isaiah 9:6.*

O Galilean, Thou hast conquered.

— *Julian the Apostle.*

God will be with me. I will stand!

— *Luther.*

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— *J. Edgar Hoover.*

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— *Senator Sorghum.*

Love is life and hate is death, so how can spite benefit.

— *Elbert Hubbard.*

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— *Ralph Sockman.*

More men fail through lack of purpose than through lack of talent.

— *Billy Sunday.*

Your life every day is either a witness for Christ or a witness against yourself.

If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet distance makes no difference. He is praying for me.

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* * *

MMR. NENOFF does not rant, rave or indulge in literary calisthenics. His pen has a sharp edge that cuts away useless verbiage. He deals with basic factors. HE FACES THE INEVITABLE WITHOUT A CRINGE.

"Students of world affairs know that the coming war between the United States and Soviet Russia is no longer a wild speculation," he says. "Regardless of what our people wish or hope for, there are forces, long set in motion, which will bring these two rival powers into armed conflict."

Mr. Nenoff asserts that this is a matter of Russia's planning and unless some miracle of God occurs, "it cannot be otherwise." RUSSIA EXPECTS TO INVADE AMERICA MILITARILY AFTER HER STOOGES HAVE BROKEN US DOWN MORALLY.

But page 14 of the book emphasizes that the treatise "is not intended to incite war hysteria nor to propagate for war." Mr. Nenoff writes objectively, but does not wish the United States taken off guard as was the case in the Balkan countries — where he spent the early part of his life.

His book divides itself into three sections: (1) The danger to America which DOES NOT come from Russia. (2) The danger which DOES come from Russia, and (3) The danger that is here NOW.

I.

The reader is justified in regarding the first section as the NEGATIVE side of the discussion.

Mr. Nenoff is an ordained Minister of the Gospel. Consequently he knows how to appraise the value of the Church

of Jesus Christ as a preservative power for upholding the doctrines of human liberty and the processes of democracy. The Cause of Christ builds character and gives moral fiber to civilization, without which it is impossible to resist the forces of destruction.

We read this lamentation: "Our very pulpits are filled (in many instances), by men who no longer give us Christ's message, who ignore His Word and His Book to preach a thinly veiled version of Communism." These pulpit hirelings preach. "A diluted type of Christianity that bears little resemblance to the real thing, to the stalwart, fearless Christianity which made our Country the greatest in the world."

There are other forces of disintegration fermenting in the soul of America— involving dangers of our own creation, that synchronize with assaults from the outside originating in the U.S.S.R.

II.

On the POSITIVE side of the discussion, the book deals with the dynamics of Russia's attack and shows how other nations have succumbed under the blows. France is taken as a pitiful example.

But first, Mr. Nenoff exposes the presence of Moscow agents as they worm themselves into Americana nerve centers: "There are workers in our government offices who take their orders from Russia. Every business of any importance in the United States has its percentage of these enemies. Whether or not Russia has the secret of the atomic bomb, she already has planted her own atomic bomb in this country with a time fuse that leads to Moscow, ready and waiting to be touched off when Stalin gives the orders."

III.

Attorneys have a legal phrase which they call "a clear and present danger." There are court cases, which by their very nature, require the prosecutor to show that the defendant is engaged in activities currently dangerous.

Stalin, Eisler, Molotov . . . and every Communist fifth columnist in the United States, stands indicted before a patient, long-suffering American public, for creating "a clear and present danger" to the institutions and traditions that make our Country the best and safest place on the face of the earth.

MR. NENOFF WANTS A STRONG AMERICA. The Editor of The Defender urges his friends and readers everywhere to purchase this terrible book—terrible because truth is terrible . . . for personal reading and systematic loaning among their neighbors and loved ones.



Rev. Paul B. Peterson
President



Rev. N. J. Poynt
Field Supt.



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Stephen Nenoff

The Author Says:

"The photographer asked me to smile for this picture, but the theme I discuss is not a smiling matter. I shudder at the possibility of the U.S.S.R. triumphing over the U.S.A. If America succumbs to Communist tyranny, light will be extinguished throughout the earth.

"America is a world of freedom. Russia is a world of oppression. America is a world of light. Russia is a world of 'blackouts.' Two different worlds. Atheism versus Christianity. Communism versus Free Enterprise. Slavery versus Freedom. These ingredients cannot mix."

Dr. Winrod Says:

"Mr. Nenoff possesses courage, conviction, understanding and foresight. Seldom have I been so gripped by reading a book. It is a library of vital information on the present crisis. If I had it in my power to do so, I would put a copy in the hands of every Defender subscriber."

Francis Key-Smith Says:

"As a member of the District of Columbia bar and great grandson of the author of the 'Star Spangled Banner,' I am gratified that among those migrating to America in late years, there are some like Mr. Nenoff who have caught the true spirit back of our American institutions."

A Book that will save America if circulated in sufficient quantities.

A Suggestion:

Mr. Nenoff is a sincere Bible-believing Christian. "TWO WORLDS" is for people in all walks of life. We suggest you use it for Christmas gift purposes this year. Your Pastor will appreciate receiving a copy. An ideal Christmas present that will spread the kind of enlightenment most needed!

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ANALYSIS OF V

FOSTER'S FANGS

WILLIAM FOSTER, national chairman of the Communist party in the United States, recently gave a public address in Denver. The literature announcing his coming, circulated by the local branch of the party with headquarters at 929 Seventeenth Street, Denver, contained this statement:

"Too long the Church has stood in the way of a workers' revolution. The Church is the weapon of the ruling class and must be destroyed. Already our heroic comrades in the Red army are crushing once and for all this deadly enemy in Poland, Yugoslavia, Lithuania, Estonia, Rumania, Hungary and Bulgaria . . . Only through the destruction of clerical Fascists can we save the world from another Hitler . . . Answer the challenge of the hour! Hear William Foster . . . Admission 35 cents."

CARLSON'S NEW SMEAR BOOK

THE BOOST given Carlson's new smear book by The New York Times and Walter Winchell is only what should have been expected from those two sources. But that is not the worst. Sunday's book review in the Washington Times Herald was most laudatory as to the book and its author, notwithstanding the magnificent editorial about a month ago by the paper's acting Editor exposing the truth about Carlson.



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It is idle to talk about a free press so long as our daily papers conduct their affairs on the basis of support by advertisers, rather than by readers.

—The above letter, written by one of the Nation's most distinguished attorneys, is in the files of The Defender Magazine.

BUSBEY MEANS BUSINESS

FRED BUSBEY, newly elected Congressman from the third Illinois district, announces that he will do everything in his power to drive Communists out of the State Department when he reaches Washington after the first of the year.

"That goes for all the un-American elements in all branches of the government," he said. "If they haven't resigned or been fired by Secretary Byrnes by the time the new Eightieth Republican congress goes into session next January, I am going to insist that all appropriations for their salaries be withheld."

Mr. Busbey was first elected to the lower house in 1942. As a member of the Committee on Un-American Activities, he made for himself an enviable record as a leader, to whom American rules and traditions were sacred. This caused the New Deal, CIO, PAC and Communist party to concentrate their fire upon him.

Defected for reelection in 1944, he was returned to office with a substantial majority, in the November 5th election. His attitude symbolizes the opposition that all Communist outfits may expect when the new Congress convenes.

BABSON COMES TO KANSAS

ADDRESSING a Tulsa audience one evening last month, Roger Babson, world-famous business counsellor and statistician, predicted a third world war "unless a spiritual awakening hits us."

Persons familiar with Babson thought-trends, know that by the term "spiritual awakening," he means a revival like those precipitated by the preaching of the Wesleys, Finneys and Moodys.

Next day, he bought two farms and a business building, in and near the little town of Eureka, located in the eastern part of Kansas. According to reports, he will establish a college, and make storage centers for valuable records, as a precaution against possible future destruction by atomic warfare.

Mr. Babson is a professional forecaster. He has for years pulled aside the veil and ferreted out future happenings

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WORLD TRENDS

with uncanny accuracy. "Coastal cities, both east and west, will get a drubbing," says this prophet, "but in the Southwest the interior areas could only be reached by missiles from Mexico."

LUTHERAN GROUP ASKS PRAYER

IN CASE OF WAR with Russia the Communist fifth column will do everything in its power to paralyze our nation. While the Red army strikes from without, the Red Fascists in America will strike from within.

The FBI is sometimes helpless to act because of the interference from those who are Russia Firsters in our government. We agree with Representative Rankin that the FBI should be made INDEPENDENT of any government bureau and not responsible to any cabinet officer, but to the United States Congress directly.

Dr. Walter A. Maier recently addressed more than 15,000 Lutherans gathered in the Coliseum at Detroit. He stated publicly that although the Communists opened their campaign to get the Lutheran Hour off the air 14 months before, the Lutheran Hour network has added over 250 stations during that time. This is indeed a blessing and indicates the force of the wall of prayer which millions of faithful Christians have built around the world's largest regular radio program.

Dr. Maier scored Communism as the No. 1 Enemy of both religion and country in America today. At a private gathering he told how the Communists have threatened him over the telephone. Should a Soviet revolution begin in America, Dr. Maier would be one of the first persons liquidated. Information from Washington indicates that even in

case of war with Russia, the Red fifth columnists will seek to assassinate their most effective enemies in America.

CHRISTIANS—DON'T LET A DAY PASS WITHOUT PRAYING FOR OUR COUNTRY!

—Lutheran Research Society.

A Layman Looks At The Birthplace Of Jesus

Walter S. Dean . . . Canton, Ohio

THIS TRADITIONAL date of Jesus' birth is December 25th, but there is no Scripture to support this idea, as appears evident from the following considerations:

1. In foretelling the destruction of Jerusalem, Jesus instructed the disciples when that time came, they should quickly flee to the mountains. He also told them to pray that their flight be not in the winter. (Matthew 24:20.) But why not in the winter? Simply because flight to the mountains at that time of the year would cause them to suffer from the cold.

2. It is not likely that shepherds would have been watching their flocks by night, out under the open heavens, in "the hill-country of Judea" during the cold winter season, neither is it probable that the Babe Jesus would have been comfortable in the manger of a stable in mid-winter.

3. It is conceded by all honest Bible students that Jesus Christ's public ministry began from the date of His baptism in the river Jordan. And it will be conceded that His birth occurred about the same time of year as did His baptism. This is evident from Luke's statement that, at the time Jesus was baptized in Jordan, he "began to be about thirty years old." (Luke 3:21-23).

It therefore follows as a logical consequence that His birthday must have been about the same time of the year. How can this conclusion be avoided?

Now the question: At what time in the

year did His baptism occur in the Jordan? Certainly not in the winter, for the Scriptures say that immediately thereafter He went into the wilderness of the mountain region, forty days and nights, subjected to temptation by Satan. (Mark 1:9, 10, 12.)

4. It is conceded that Jesus' public ministry upon the earth continued for about three years and six months. If we add three and one-half years to the "traditional" date of December 25th, it would bring us to June 25th, as the approximate date of His crucifixion, at which time the weather would have been beautiful, and quite hot.

That "season," however, does not harmonize with the Scripture record, which says the night in which Jesus was betrayed and taken before the High Priest, the weather was cold; so cold that servants made a fire in the outer court where Peter and others warmed themselves. (John 18:18-25.)

Therefore the Scripture records clearly indicate that our Lord was born in the summer, probably June, and that He was crucified in December. Just why Christendom came to celebrate December 25th as His birthdate involves another set of facts which, in the economy of space, cannot be treated at this time.

INVITATION

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Religion Must Defend LIBERTY



George E. Sullivan, LL. B.
Attorney, Washington, D. C.



FROM THE BEGINNING to the end of time, nothing but disaster can be expected where there are departures from basic fundamentals. He who would violate basic fundamentals in the belief that humanity will be benefited thereby imagines himself greater than God, because basic fundamentals are inherent in natural law and the Commandments of God.

Nothing in basic fundamentals is more indispensable than God-given inalienable individual liberty. Were it absent, human dignity, initiative and progress would be impossible, and the individual's accountability to God for the exercise of his talents and free-will would be idle and meaningless. Devices for shackling individual liberty, such as economic bureaucracy, world government, etc., directly undermine God's plan for humanity. Free men and free nations, in voluntary and uncoerced cooperation, are essential to God's plan.

GOVERNMENT'S FUNCTION

Government's function is to provide protection — not shackling, of individual liberty, in order that the individual may direct his own life consistently with the

equal freedom of others, and thereby promote his own and the general welfare through personal initiative and talents. Government's opportunity to promote the general welfare is through performance of such duty.

Since the people collectively possess no authority to invade or dispense with God-given inalienable individual liberty, government, which is only the servant of the people, cannot lawfully obtain any such authority.

RELIGION'S LIMITATIONS

While religion may vary the forms of worship, it may never depart from basic fundamentals inherent in the natural law and the Commandments of God. Consequently, religion has an inescapable duty to protest against whatever tends to impair or supplant God-given inalienable individual liberty.

When a person of ecclesiastical rank, high or low, avoids performing such duty, and, instead, advocates or approves any plan for shackling individual liberty, he cannot be a true representative of religion in such activity — no matter how much he may imagine that he is, or imagine that such shackling

will be better for humanity than unfettered individual liberty. Though he may continue to wear religious robes, he has, as to such activity, gone on a personal vacation away from religion.

RELIGION'S WONDERFUL OPPORTUNITY

Religion's paramount opportunity to serve as the greatest bulwark of the basic fundamental of God-given inalienable individual liberty has been too long neglected by religious leaders. Every clergyman should have the courage and independence of a John the Baptist, in making timely and fearless protest against shackling of individual liberty from any source, governmental or non-governmental.

Consequently, religion should never become merged in any way with government. Clergy who advocate or approve any shackling of individual liberty have a terrible responsibility to God. Should certain misguided Protestant, Catholic and Jewish dignitaries who are advocating economic bureaucracy and world government be successful they would in the end produce chaos and ruin. Nothing better than the confusion of Babel could result from the use of such liberty-shackling structures as economic bureaucracy and world government.

TYRANNY'S MISUSE OF RELIGION

Tyranny's misuse of religion, to deceive the people, constitutes the blackest spot in history. Such misuse would not have been possible had not many religious dignitaries so far departed from religion as to become enamored of the notion that God-given inalienable individual liberty needs shackling by some kind of a coercive system. Due to such outrageous aid, in the name of religion, a succession of various kinds and degrees of tyranny, engaged in almost constant wars of aggression, made up the history of the world to July 4, 1776.

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On that date, the mask was torn away from the hideous face of tyranny by courageous and God-fearing laymen, who gave to the world our inspired and inspiring Declaration of Independence. It proclaimed for the benefit of all persons everywhere, until the end of time, the basic fundamental of God-given inalienable individual liberty, and the duty of government (as the people's servant) to provide protection — rather than shackling, of individual liberty. Hence, there was then proclaimed first real governmental bulwark against tyranny, in effect recognizing and supplementing the natural law and the Commandments of God.

ROUTING OF TYRANNY

Our Declaration of Independence was backed by hardships and sufferings endured on the part of as fine a group of champions of God and Country as ever lived. It is not difficult to understand the emotion which pierced the heart of Major General Heath when he made the following entry in his diary:

"November 25, 1779: The troops were moving to their different places of cantonment; many of the soldiers (as fine men as ever stood in shoes) were marched barefooted over the hard frozen ground, and with an astonishing patience. Remember these things, ye Americans, in future times!"

American patriots had the double task of, first, defeating the British Empire, and, second, building a constitutional government capable of safeguarding God-given inalienable individual liberty against future tyranny. Without the help of Divine Providence, they could never have performed such double task. Half a century after the establishment of the United States Constitution, the great British statesman Gladstone acknowledged it to be —

"the most wonderful work ever struck off at a given time by the brain and purpose of man."

It provided a marvelous network of safeguards for God-given inalienable individual liberty, ensuring to everyone, so far as humanly possible, personal, religious, economic, and political liberty for the direction of his own life so that his talents and initiative might promote his own and the general welfare.

SAFEGUARDS FOR RELIGIOUS LIBERTY

The safeguards for religious liberty in the United States Constitution must never be altered. They ensure to the individual true religious liberty, and they ensure to religion true independence such as is needed to make it the greatest bulwark against all attempts to undermine individual liberty.

Without separation of Church and State, no such independence would be possible. Were the State to give recognition or favors to a selected Church, the servant of the people would be arrogating to itself the decision of something not belonging to them collectively, but to everyone individually. It is axiomatic that true religion necessarily has an advantage over other forms of worship, and needs no special prerogatives from government, which favoring would tend, instead, to cause justified resentment, while at the same time making of religious liberty little more than a sham. If government may undertake to determine what is the true religion today, another determination may be made tomorrow, and religion be brought into disrepute as something political, thereby weakening or destroying the one secure bulwark against the shackling of God-given inalienable individual liberty.

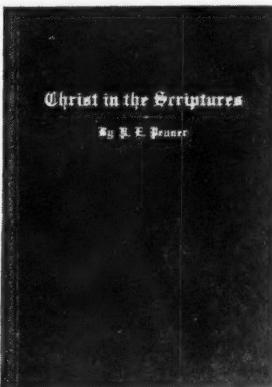
RENEWED MISUSE OF RELIGION IN AID OF TYRANNY

Up to about the time of our Civil War, religious dignitaries of all forms of worship in this Country found no difficulty in assimilating with the God-given inalienable individual liberty of fundamental Americanism. All forms of worship prospered under the free and equal opportunities extended to them.

Then, without advance warning, unfortunate foreign influences began seeking serious changes, through importation of obsessions incompatible with equal religious liberty.

JEWISH RANKS

Jews had enjoyed here a new-found freedom, without religious or racial opposition. Assimilation with fundamental Americanism had given them the great-



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Defender . . . 19

est happiness they had ever known. Then, suddenly, something occurred. American Rabbi Solomon Schindler explained it in an article "Breaking With Assimilation," published April 28, 1911 in the Jewish Chronicle (London):

"Fifty years ago we seemed near assimilation. Then a cloud came out of the East and covered the world. It brought here to us two millions of people. Whilst they were different from us in appearance and habits, there were ties of blood between us and they brought a new spirit amongst us. They surrounded us like an army."

Nine years later, the American Hebrew Magazine of September 10, 1920 carried an article, declaring:

"What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart are tending to promote in other countries."

This was indeed a startling article, when viewed in connection with what American Ambassador Francis had written in January 1918:

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The Author is widely known, having traveled extensively in Christian work . . . and he was connected with the John Three Sixteen Mission at the Mexican border in southern Texas.

20 . . . Defender .

"The Bolshevik leaders here, most of whom are Jews, and ninety per cent of whom are returned exiles, care little for Russia or any other country but are internationalists and they are trying to start a world-wide social revolution." (RUSSIA FROM THE AMERICAN EMBASSY, by David R. Francis, p. 214.)

Even more startling and disturbing were certain assertions by Maurice Samuel (a well-known lecturer to Jewish groups under the auspices of the Jewish Welfare Board), contained in his book, "YOU GENTILES" (1924):

"Freedom at large was not and is not a Jewish ideal. Service, love, consecration, these are ideals with us. Freedom means nothing to us." (p. 88)

"We Jews, we, the destroyers, will remain the destroyers forever. Nothing that you will do will meet our needs and demands. We will forever destroy because we need a world of our own, a God-world, which it is not in your nature to build." (p. 155)

Surely, no such rank obsessions could have been accepted or harbored by any of our loyal Jewish Americans at any time. They sound more like the antisocial so-called tradition devised by a formidable special sect, called Pharisees, who were told by the Divine Savior:

"And you have made void the Commandment of God by your tradition." (Matthew 15:6)

It is inconceivable that any representative Jew could ever have declared to the Jewish people, as Samuel did in said book "YOU GENTILES":

"Freedom means nothing to us."

a direct spurning of God-given inalienable individual liberty. Such a person can at best be no more than a hyphenated American within the definition of Woodrow Wilson:

"Some Americans need hyphens in their names, because only part of them has come

over; but when the whole man has come over, heart and thought and all, the hyphen drops of its own weight out of his name."

Nor can persons like American Rabbi Solomon Schindler, who wrote the aforementioned article "Breaking with Assimilation," or persons with distorted ideas about "the Jewish mind and heart" like those expressed in the aforesaid article in the American Hebrew Magazine, be rated higher than hyphenated Americans, if not, in fact, "Pharisees," the original architects of anti-Semitism, who contrived to deprive the Jews of all freedom, while pretending to be their benefactors.

CATHOLIC RANKS

The freedom from discrimination and persecution accorded the Catholic Church in the American Republic enabled extensive spread of that faith which became recognized even by many non-Catholics here as beneficial in developing moral character of youth. Yet strange to say, Pope Leo XIII, in a review of "Catholicity in the United States" on January 6, 1895, criticized the Catholic Church's status here —

"unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunal,"

and claimed —

"she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

The person then occupying the office of Pope demonstrated by such criticism a strange departure from basic fundamentals, indicative of a distinct personal vacation away from religion, and, away from common sense as well. Such unfounded criticism inaugurated a wave of natural resentment against the Catholic Church in America which has not

wholly subsided. In fact, it was given additional momentum by publication in 1922 of a book "The State And the Church" by the National Catholic Welfare Conference, written specially for it by Fathers John A. Ryan and Moorhouse F. X. Millar, S. J., declaring:

"But constitutions can be changed and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they then have against a Catholic State? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation." (p. 38)

It is difficult to understand how religious leaders can hope to reconcile with their consciences any proposal of such rank discrimination, obviously tending to make a mockery of the religious liberty inherent in God-given inalienable individual liberty. They would do well to heed the words of the Divine Saviour, "MY KINGDOM IS NOT OF THIS WORLD."

Another unfortunate obsession held by members of the Catholic Hierarchy, and obstinately adhered to throughout centuries, is in behalf of an economic bureaucracy, through the medium of a so-called "corporate system," made up of monopolies shackling individual liberty. Since they cannot conceivably possess authority from God in such behalf, they are necessarily upon personal vacations away from religion. The field of faith and morals can never be stretched to cover sanctioning or advocacy of anything inherently opposed to God's basic fundamentals.

The economic bureaucracy of a so-called "corporate system" was thoroughly tried out in Europe back in the six-

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teenth century, and in every instance went into decay. Workingmen and employers, respectively, were formed into monopoly "guilds," under the system, and they were coordinated by the State, which intervened to settle disputes. Such a coercive system necessarily shackled private initiative, and was, therefore, foredoomed to decay, because constituting an attempted substitute for God-given inalienable individual liberty.

Elimination of monopolies, instead of the formation of a network of them, was the remedy required by basic fundamentals. Formation of such network enabled the State to substitute itself in the place of private initiative, ultimately although not initially, and also enabled a group of ecclesiastics to exercise authority in civil spheres. The real truth is, to a considerable extent, revealed in the Catholic Encyclopedia (Vol. XII, page 700), which says that the "unhappy conditions" of that period were contributed to by "the exercise of authority by ecclesiastics in civil spheres," adding:

"In the Papal Curia political interests and a worldly life were often prominent."

Nevertheless, members of the Catholic Hierarchy have, again and again, continued to persuade themselves that the inevitable decay of the system was not due to anything inherent, but rather to unfortunate deviation from the moral objectives sought. They do not seem to realize that neither good intentions nor pious words can ever fill the gap caused by departure from the basic fundamental of God-given individual liberty.

Pope Leo XIII (the same Pope who criticized equal prerogatives to all forms of worship) launched, on May 15, 1891, a campaign for revival of the long-discarded corporate system, which was again offered to the world as a practical cure for the world's ills. The proposal fell upon deaf ears everywhere, as it should have, and particularly in the American Republic, which had brought forth the real cure on July 4, 1776, namely, God-given inalienable individual liberty, the fruits of which had been demonstrated by the American people long before 1891.

The leading member of the Catholic Hierarchy in America, in the period following such attempted revival of the corporate system, namely, Cardinal Gibbons, utilized the last article ever written by him to support the American system, rather than such corporate system, saying:

"As the years go by I am more than ever convinced that the Constitution of the United States is the greatest instrument of government that ever issued from the hand of man." (February 19, 1821)

Yet, ten years thereafter, on May 15, 1931, a later Pope, Pius XI, issued another so-called social encyclical approving a corporate system then being tried out in Italy under Mussolini. Pius XI summarily described the system:

"The State here (Italy) grants legal recognition to the syndicate or union, and thereby confers on it some of the features of a monopoly, for in virtue of this recognition, it alone can represent respectively workingmen and employers, and it alone can conclude labor contracts and labor agreements."

"Strikes and lock-outs are forbidden. If the contending parties cannot come to an agreement, public authority intervenes."

"Little reflection is required to perceive the advantage of the institution thus summarized; peaceful collaboration of the classes, repression of Socialist organizations and efforts, the moderating influence of a special ministry."

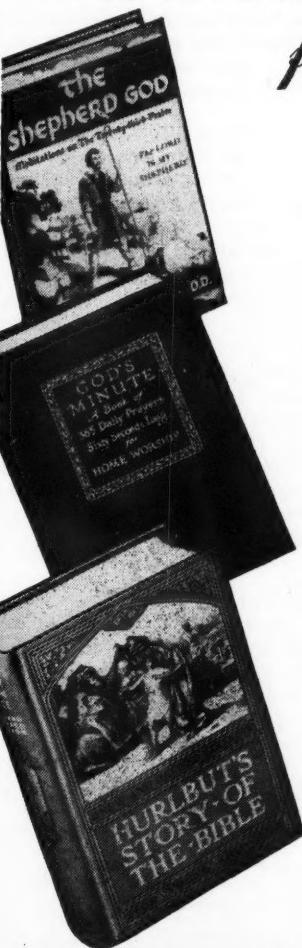
"We believe that to attain this last-named lofty purpose for the true and permanent advantage of the commonwealth, there is need before and above all else of the blessing of God, and, in the second place, of the cooperation of all men of good will."

Pius XI frankly added:

"We feel bound to add that to our knowledge there are some who fear that the State is substituting itself in the place of private initiative."

The system so described naturally and inevitably developed into a corporate State dictatorship, as history records. Its shackling of God-given individual liberty necessarily precluded the blessing of God, and also precluded the co-

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22 . . . Defender .

operation of all men of good will who were possessed of good sense.

To this very day, members of the Catholic Hierarchy, actively led by Pius XII, (the present Pope) are continuing to utilize the Catholic press in urging their old political obsession — the corporate system as the cure for the economic ills of the world. The universal disaster produced by the system is discounted by such Hierarchy as not due to anything inherent, but attributed by them to diversion away from its intended purpose — just as Communist dupes often claim that Communism does not produce dictatorship but that dictatorship results from diversion away from its intended purpose. Christ truly said "By their fruits you shall know them." (Matthew 7:16).

It is not Catholic doctrine that a Pope must be a mental giant, although few Popes have ever been recognized as not rising to the height of mental giants until long after they have passed on. The unfortunate records of Leo XIII, Pius XI, and Pius XII, as regards obstinate adherence to the corporate system obsession, would seem to make manifest that no one of the three attained the status of a mental giant.

Pius XII's unsound advocacy of supra-government or world government, directly opposed to Benedict XV's warning of July 25, 1920, further demonstrates the futility of according to Pius XII recognition as a mental giant, or even as possessing qualities of sound statesmanship.

Both Catholics and non-Catholics ought to recognize at all times the undeniable truth that no Pope can derive authority from God, through the name "Holy Father," the robes of office, or otherwise — to stretch the field of faith and morals so as to cause any departure of religion from basic fundamentals, through advocacy of any shackling of God-given inalienable individual liberty or any other departure.

Protestant Ranks

As regards the basic fundamental of

God-given inalienable individual liberty, there is also found to be an unfortunate condition in Protestant ranks. A so-called "Federal Council of Churches of Christ in America" has banded together many Protestant groups for the advocacy of both economic bureaucracy and world government.

The Federal Council has also secured active cooperation with its program by many leading Catholic Church dignitaries and Jewish Synagogue dignitaries, thereby transforming vast numbers of Protestants, Catholics and Jews into political serfs of a loosely knit grand oligarchy with a multi-colored religious veneer. This strange program has, doubtless, been largely responsible for the long period of supine acceptance by political party leaders of dangerous New Deal doctrines and more recently of world government in its initial stages of "United Nations," "World Bank," etc.

Protestant ranks have not, however, completely abdicated to said Federal Council. Whole denominations reject it. Thousands of pastors serving local congregations are in revolt against it.

Another Protestant group, formed about six years ago, known as the American Council of Christian Churches, has dedicated itself to basic fundamentals, and is actively challenging the outrageous advocacies of the Federal Council and affiliates. The American Council is causing an awakening among loyal Americans who are devoted to truth and basic fundamentals, Protestants, Catholics and Jews. The work of the American Council is being supported through a very worthwhile book, "The Rise of the Tyrant" (June 1945), written by Dr. Carl McIntire, a Presbyterian minister who is affiliated with the American Council.

WORLD GOVERNMENT

Advocates of world government have taken a vacation from common sense. The claim that because of recent developments in devices for mass destruction, a world group of empires of subjugated men and nations of free men must be formed is worse than nonsense. It is thinking in reverse. It would substitute for the safeguarding of Civiliza-

tion by a free society of nations of free men, in uncoerced cooperation, a hybrid amalgamation of empires of subjugated men and nations of free men to enable a small and strange group of individuals to destroy Civilization or not, as they might see fit.

A world government creates a global bureaucracy. It is undeniable that a global bureaucracy is far worse than a bureaucracy of lesser area, and particularly when directed by a hybrid grouping of empires of subjugated men and nations of free men, with the former as major members, and the latter as minor members. In fact, a new Tower of Babel is precisely what any world government must produce, if permitted to be carried far.

The inevitable confusion produced might enable the ultimate development of the seven-headed dragon warned against in Scripture (Revelation, Chapters twelve and thirteen), with "no man" permitted to "buy or sell, but he that hath the character or the name of the beast or the number of his name." (Apocalypse or Revelation 13:17). When individual liberty is allowed to be shackled to any extent, tyranny is enthroned and on the march.

A SOLID FRONT NEEDED

A solid front against shackling of individual liberty is the greatest need today. It should be personal, political and religious, and the front maintained so solid that every move toward shackling individual liberty would be at once recognized and denounced as SUBVERSIVE, because violative of a basic fundamental of the natural law and the Commandments of God.

The writer of this article is a life-long religious (not political) Catholic, who was confirmed by Cardinal Gibbons, and who resents all subversion of or departure from, basic fundamentals, in the name of religion, or otherwise, whether by Protestants, Catholics or Jews.

It is his firm conviction that no one should have the hardihood to claim authority from God to tamper with any of the basic fundamentals, at least until he first demonstrates power in himself to set aside the law of gravity, the most obvious of the basic fundamentals, though no more essential to God's Plan than unshackled individual liberty!

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Close-Up Survey Of National Events By UPTON CLOSE

News Analyst and Radio Commentator

I WALKED into Democratic national headquarters on the second floor of the Mayflower, in Washington, the evening of November 5th. I wandered through press rooms, corridors, radio rooms and cloak rooms.

To paraphrase what I found: "There was no joy in New Dealville; mighty PAC had struck out!" Everywhere were long faces, bitter smiles and sad eyes. One naval officer looked at another, smiled and said: "Well, looks like they are whipped. Let's get out of here."

The Roosevelt Administration came into power by knocking down Herbert Hoover, as well intentioned and generous a man by instinct as any who ever held office. He was pictured as wanting a depression, although he was the last man on earth who wanted it, and did everything in his power, according to his judgment to stop it, once he saw it coming. And he saw the depression coming quite as soon as his opponents did.

But beginning with Herbert Hoover, the politicos of the now "dead deal" made a technique of leaping on names, sometimes making charges, false or true (mostly false), sometimes using the trick of association by repeating accepted bad names in the same breath or sentence or chapter, sometimes doing nothing but just repeating the name with a lifted eyebrow or a sneer.

Men who wanted to help China or Finland or Czechoslovakia were smeared. Then, when the party line changed, men who wanted to keep America out of war were called "unpatriotic," even charged with treason. Strange thing indeed, isn't it, if a man who wants to keep his country out of war, cannot be given credit for being just as patriotic as a man who is bent on taking his country into war!

But last November 5th the war was over for Americans, and the majority of our voters revolted at keeping up the pretense that it is still on, in order to continue war powers in the hands of bureaucrats.

When Congress meets in January, it

will officially declare peace. And the picturing of Americans as villains because they did not want to go to war in foreign power rivalries, is no longer effective.

* * *

THE LESSON WHICH all political parties and groups should have learned, for all time, concerns inviting the votes of those who go for foreign "isms" and sharing offices with them. If one thing more than others was responsible for licking the New Deal candidates, it was the involvement of their party heads and officials with Communism — directly and indirectly.

This could not be washed out by frantic last-minute repudiations, such as the New York World-Telegram's expose of Marcantonio, or the Washington State Democratic machine's sudden coolness toward party line Congressman DeLacy, or the Wisconsin state Democratic committee's ostracism of a candidate on its own ticket, Bobrowicz. Protests of Mead and Lehman in New York, that they did not want the Communist vote, were cancelled out by the display advertising in the Communist Daily Worker as late as October 24th, calling all Communists to attend a Madison Square Garden rally for Mead and Lehman, and featuring co-speakers with them who are known Communist card holders and leaders.

Nor could chairman Hannegan shrug off the frank statement by faithful New Deal Congressman Jennings Randolph of West Virginia, that under the present

administration "Communists and other totalitarians" have infiltrated the federal Civil Service to pry out secret information for foreign governments.

"Our Committee feels this is a problem of serious proportions, and that it is growing progressively worse." Jennings Randolph, who says "I don't like to be an alarmist," ought to know. He is chairman of the House Civil Service Committee.

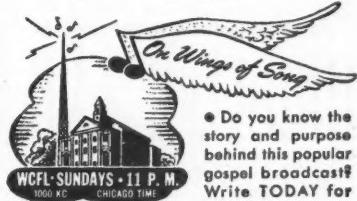
The way to know a political rat is to watch how fast he deserts his sinking party ship! Many a politician, many a newspaper, many a commentator who gave aid and comfort to Socialist propagandists and to Communist-controlled, red-guided ranters, and gave space to uncouth and unsportsmanlike attacks on anyone who dared to work for a change of administration — these very persons and papers have suddenly started to hunt Socialists and Russian-lovers in our political woods!

However, they do it with the "Look at me, what a fine figure of a riding-to-hounds patriot I am," spirit. I am wondering now just how long these ranting rodents will disguise themselves as "good Americans."

* * *

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last fling of the smear racket. PM and Walter Winchell indicate that his effort to implicate Senator Burton K. Wheeler and others, on the alleged testimony of Nazi witnesses (most of them now executed), was inspired from, and probably financed by, the same group which sent money into Montana to defeat Senator Wheeler in the primaries, with a campaign of defamation.

The columnist George Sokolsky has revealed that the source of this money was a group around Albert Lasker, and a man named Goldsmith, who lives on Park Avenue and operates in various parts of New York.

Senator Wheeler told me that he was totally unaware of the Rogge plot against him, and the order to fire Rogge from the Department of Justice until after the event — which gives the lie to Walter Winchell, PM, and the smear papers, and to Rogge himself.

Senator Wheeler was told that President Truman read something about Rogge's intentions in a column by Drew Pearson, and summarily called up Attorney General Tom Clark and ordered him to "take up Rogge's papers."

President Truman has the virtue of being loyal to old friends, and about the only thing that sends him into a fury is to see a man whom he has revered, such as Senator Wheeler, given unjust treatment. Unfortunately, Mr. Truman carries the virtue of personal loyalty to the point of a vice sometimes, as in his loyalty to Pendergast.

There is a rumor going around Wash-

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ington that Wheeler is to be appointed the next Attorney General. The origin of that rumor was a conference between Wheeler and Truman after Wheeler's defeat, when the President asked him if he could "do anything" for him. Wheeler quite frankly told me that the Attorney Generalship is the only public office which would interest him, but neither he nor Truman expects the resignation of Tom Clark, as has also been rumored.

Democratic politicians are expected to blame Truman for their defeat. Truman, who took the advice of boss Hannegan and (although it was personally distasteful to him) played the game with the CIO and other Leftist purge groups, is expected to grow quite resentful at having the blame put on him.

His friends doubt if he would have the courage to go to the extreme limit of appointing Wheeler Attorney General. That would, however, be the action which would set Edgar Hoover's FBI free to bring to court what they know about Leftist intrigue in this country, since the beginning of the war — and it is plenty! It would gather up, and sweep into ignominy, all of the men who are now trying to make Harry Truman the scapegoat for their political disaster.

Everywhere I went in Washington, and everyone with whom I talked gave me the same impression: What plain Americans want out of this election, is to have it understood by their government that they want to go back to old-fashioned American principles. They are tired of acrimony, and smear, and tall talk.

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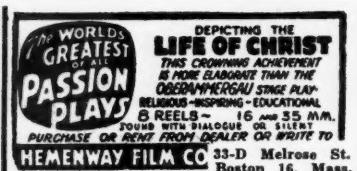
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ONE OF the encouraging trends of the present hour is the fact that fundamental Christian groups in so many communities are launching Bible conferences and evangelistic campaigns with renewed vigor. This development — if given impetus, has in it sufficient potential power to bring about the solution of all America's problems.



REV. ENGBRECHT

If fuel is added to the flame, a mighty revival of supernatural religion will sweep the Nation. The result will be an upsurge in morals and a rebuilding of the national character. Souls will be saved . . . homes made happier, hearts lighter and heaven richer.

Soon after the turn of the year, the little town of Freeman, South Dakota — situated in the southeastern corner of the State, will set an example for other communities to follow. On January 6, 1947, a conference is scheduled to begin under the auspices of the Sunnyside Bible School, of which Rev. J. J. Engbrecht is the president. There will be classes every morning from eight o'clock until noon, open to the public, offering such subjects as Teacher's Training, Church History, Personal Evangelism and Bible Prophecy . . . with an evangelistic service every evening. The faculty

DR. FEHR

will include Dr. Edward Fehr, creator of the "Prophetic Bible Course," Professor A. A. Becker, Rev. Engbrecht and others. Credits will be given students who complete the courses with satisfactory marks.



The Sunnyside Bible School is now in its twenty-first year. Graduates are serving in various denominations as pastors, evangelists, missionaries and musical directors. The special series of studies beginning January 6th have been planned in a way to encourage evangelism, and at the same time equip the student with a better grasp upon the Scriptures, and a knowledge of methods that have stood the test of practicality.

FOREIGN MISSIONS

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"**T**HEN there shall be a place which the Lord your God shall choose to cause his name to dwell there." Deuteronomy 12:11.

Ten months have elapsed since a group of native Puerto Rican Christians, composed of preachers, laymen, and theological students, gathered at the corner of Arizmendi and Broadway Streets in the town of Rio Piedras, for a brief, but important, ceremony.

They were led by four missionaries from the continental United States—Dr. and Mrs. Gerald B. Winrod . . . and Dr. and Mrs. Harvey H. Springer.

The date, January 31, 1946, is destined to be a day of historical importance, in the progress of missionary work, among the Spanish-speaking people of the world.

The occasion was the dedication of the plot of ground upon which the new DEFENDERS THEOLOGICAL SEMINARY building was to be erected. Soil was broken. Hymns were sung. Messages were delivered. Prayer was offered. Every person present grasped the importance of the event.

Today the edifice envisioned by those who participated in that service is a reality, as attested by the picture at the bottom of the page. It is a beautiful, commodious structure, thoroughly equipped, adapted perfectly for the use intended—54 feet wide and 90 feet long.

Let the reader pause for a moment and study the picture. At the first glance, it may appear to

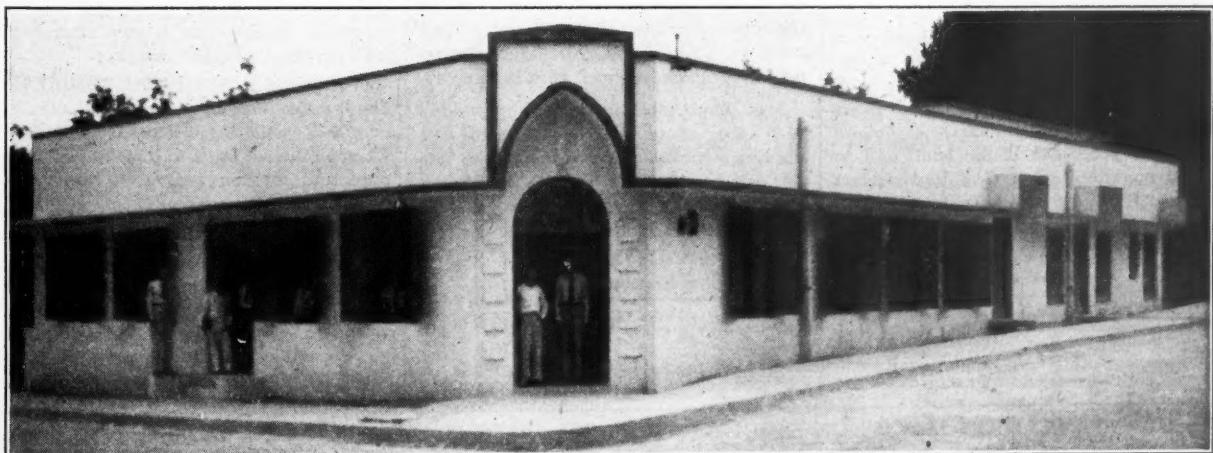
be just another building of pleasant architectural design.

But as one meditates, he can visualize the faculty and student body, represented by the few young people standing in the doorways and at the windows. He can think about the great intangibles that have entered into its construction.

Faith was builded into the foundation, mixed with courage and determination that success would finally crown the effort. Prayer was poured into the walls and made cohesive by sacrificial offerings, moistened with the pleas of praying saints in every State of the Union. Persistence, purpose and perseverance, born of confidence in God, entered into the construction of the roof, made to withstand possible earthquake shocks and the driving force of tropical hurricanes.

Many who read these words have invested prayer, tithes and offerings in this project. They have sacrificed in order to give substance to the original vision. They will realize eternal dividends in terms of Christian workers trained, the Gospel proclaimed, missionary congregations organized, and souls saved.

The building serves the dual purpose of housing both the Seminary and the Defenders Church congregation at Rio Piedras. An evangelistic service is held on the premises every night. The total cost of erecting the structure has been met. Although in daily use since the beginning of the school year last September, formal dedication services were postponed until December. IT WILL BE DEDICATED ENTIRELY FREE FROM DEBT.



BOOK REVIEWS

THE QUEST FOR HOLINESS. Dr. Adolf Koberle. Augsburg Publishing House. Pages 274. Price \$2.50.

THIS BOOK comes from the pen of a noted thinker and writer on theological subjects.

Richly bound in heavy, deep blue covers, stamped with silver letters, its physical appearance reflects expert workmanship in the art of book making.

Dr. Koberle writes of sin, judgment, humanism, justification, grace, redemption, holiness . . . and related subjects that provoke the deepest thought trends of which the human mind is capable. He discusses:

- (1) Man's attempts to Sanctify Himself in God's sight.
- (2) God's Judgment on man's self-sanctification.
- (3) Man's Justification before God through the Word of Forgiveness.
- (4) Sanctification as the Work of God in the life of the Justified Sinner.
- (5) Sanctification as the Answer of the Justified Sinner.
- (6) The significance of Sanctification in the Preservation or Loss of the State of Faith . . . and
- (7) The relation of Justification to Sanctification.

In his Preface, Dr. Koberle says: "The theological development of the last century has corrupted the Gospel in three different ways. Under the influence of Kant and Ritschl it was diverted more and more into a moralism. We inquired eagerly about man's activities but we no longer concentrated our attention on the heart of the Gospel, what God has done for us in Christ."

"The overwhelming influence of Schleiermacher caused it to be transmuted more and more into psychological account of the conditions of pious experience. We industriously examined the inner processes of the soul, and in doing so forgot what God had spoken to us in His Word and how He had there

given us an objective basis of truth. As an aftermath of the idealistic philosophy it was frequently changed into a sort of rational knowledge. What was not agreeable to reason, criticism rejected as useless."

Dr. Koberle is Professor of Theology in the University of Basel and a prominent figure among Confessional leaders in Germany. Reviewers have not, in the least, exaggerated when appraising "THE QUEST FOR HOLINESS" as, "A significant contribution to world religious literature" . . . "Written not merely with ink but with the lifeblood of the true believer striving daily for greater holiness and God-pleasing perfection."

SOME PREACHERS DO. Bertie Cole Bays. Judson Press. Pages 93. Price \$1.25.

THIS DELIGHTFUL and humorous volume, by the wife of a Pastor, is dedicated, "To my husband who in no way encouraged the writing of this book; but who endeavored to suppress it by threat and bribe."

It is to be questioned if another book ever has been written, that so vividly portrays the Minister in every conceivable situation he is called to face. The Author's humor, sarcasm, and knowledge of Ministerial pitfalls and eccentricities could come only through first-hand knowledge.

One instinctively identifies her as a merry and successful "first lady of the Church." She places the "hero" of her book in all kinds of conditions, contortions, predicaments and performances.

Mrs. Bays introduces him by means of a letter of advice from an aunt to a nephew, Oswald Bugs Baloni, who has decided to enter the Ministry. Defining a Minister, she says: "A preacher, Os-

wald, is a good mixer, equipped with a loud-speaker, a streamlined body, the thick skin of a mule, the patience of God, a bottle of oil, and a can of Flit." And she concludes with this assumption: "You may not like many things I have said to you, Oswald, in this book. But remember, Ozzy, my boy, that the hit dog howls. The hit dog howls!"

Between these two descriptions, much advice is offered on "How to Get a Church," "How to Keep It," "Moving," "Before and After," "Making Calls," "Weddings and Funerals," "Baptisms," "Mannerisms," "Sermon and Program Planning," "Advertising and Revivals," "The Preacher's Wife," "Conventions," etc.

Fifteen clever illustrations contribute to the Reader's enjoyment. Every Preacher should read and refer often to this book, whether he needs its advice or not. It will keep him on his toes!

BURMA SURGEON RETURNS. Dr. Gordon S. Seagrave. W. W. Norton and Company. Pages 268. Price \$3.00.

ALL WHO have read "Burma Surgeon" and thrived to the humor, pathos, spectacular heroism and quiet sacrifices above and beyond the call of duty, portrayed by the facile pen of Dr. Seagrave, will welcome this new volume.

In the earlier book, the Surgeon and his valiant staff of native nurses slogged with General Stilwell through jungle mire and over rugged mountains toward safety in India — just a step ahead of the invading Japanese armies.

In "BURMA SURGEON RETURNS." They make the long, slow, but victorious trek with American, British and Chinese troops, back to their ruined hospital and mission station at Namkham in northern Burma.

Dr. Seagrave, it will be recalled, is a medical missionary of superior attainments and accomplishments in his chosen field of service. He spares no words in describing war in its terrible, stark reality. Written somewhat from a secular viewpoint, the book about war,

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is couched in medical, missionary, surgical and army language.

Although brave and almost nonchalant, it is impossible to miss the pathos of his return to Namkham. He is greeted by native friends: "Our doctor, our doctor, our doctor!" The nurses, for the first time in many months, sang at the top of their voices as they rode into the devastated grounds. Friends flocked from far and near to help with the work of reconstruction.

The mission building had been used by the Japanese as headquarters for over three years. The greatest damage was done by the American and British guns. Bombs and machine guns blasted walls and roofs. The large tree by the grave of Dr. Seagrave's son had been cut down, but the sacred spot itself remained untouched. Roses and poinsettias were blooming. The Seagrave residence was damaged but can be rebuilt.

Says the Doctor in conclusion: "Tonight as I write, all the wreckage has been cleared, and everything looks as if a new building was in process of construction. Ah Kway, my old Chinese carpenter, is making new furniture out of the wrecked lumber. Soon he will start on new doors and windows. My American boys have fixed up the collapsed floors and are now jacking up roof trusses. The engineers are giving us salvaged equipment. The Shan men and women are down in the bed of the Namsari collecting new stone and gravel. Our hospital is running over five hundred beds.

"Last night I lay awake for hours remembering my old ruined dreams. Perhaps they are gone forever. But I could still dream of rebuilding so that my successor would start his work with a beautiful, modern hospital and not with a mass of rubble. And perhaps something still more wonderful might prove possible . . ."

CHRISTMAS HELPER. The Rode-heaver Hall-Mack Company. Pages 32. Price 30 cents.

THIS BROCHURE is what the title implies — a helper in building Christian programs, useful to every department of the Church Sunday School. It is profuse with exercises and recitations, containing more than thirty, composed of two to twelve children each, featuring acrostics and actions. Nearly a hundred recitations are included, varying from quatrains for beginners to numbers suitable for adults.

There is one dialog exercise for seven boys; also a special feature Christmas

pageant using any number of characters desired in several groups. Included are six songs to be rendered by children and adults. Provision is made for added Christmas carols.

THE INVISIBLE SUN. Mildred Lee.

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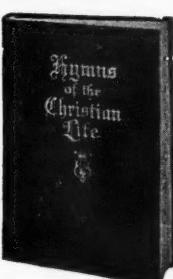
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SUNDAY SCHOOL

Lesson Number One

December 8, 1946

PAUL ADMONISHES CHURCHES

I Cor. 11:20-27, Rom. 13:13-14,
Eph. 5:18-21

GOLDEN TEXT: "Let us walk honestly, as in the day." Romans 13:13.

I. TRAITS OF CHARACTER. Unlike his Master, Paul was partial to large cities. He liked their hustle and bustle. He preferred such places as Antioch, Athens, Corinth, Ephesus, Rome, Jerusalem—centers of activity.

Our Lord preferred the quiet solitude of nature. His utterances teem with references to the lilies of the field, birds of the air, sheep and shepherd, grain and sower, net and fisherman.

II. AN INDOMITABLE PERSONALITY. As we follow Paul, hurrying from province to province, continent to continent, over land and sea, preaching, teaching, writing, organizing and supervising Churches—we are impressed with his remarkable physical stamina.

Contrary to the ideas of some Bible teachers, he was not a weakling. He possessed a sturdy body. There are those who mistakenly suppose he was frail and sickly, even given to epileptic fits. Others say he had sore eyes.

Nothing could stop him. His companions constantly changed but he kept going. He wrote the Church at Corinth explaining that on five different occasions, Jews beat him with 39 lashes . . . three times with rods . . . stoned once . . . shipwrecked three times . . . lost a day and night in the deep.

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren . . . weariness, painfulness, watchings, hunger, thirst, fastings, cold, nakedness . . . besides the care of all the churches."

III. PERVERTING THE CHURCH. It was up to Paul to correct errors that

crept into the Churches. Perversion of the Lord's Supper among the Corinth Christians pained him.

At first the Churches seem to have inaugurated love feasts or social gatherings, where disciples met together for food, fellowship and prayer, followed by the Lord's Supper. At Corinth, these meetings degenerated into orgies, even to the point of eating food sacrificed to idols.

These practices were introduced into the Church by the Gnostics—a filthy, abominable sect concerning which Bishop Lavington says:

"These are heretics, and that they were heretics of the worst kind that ever defiled and disgraced the Christian name, is allowed by all denominations of Christians. Some of these lived in the first century of the Apostles' days, but the second century was most fruitful in the production of this generation of vipers."

One of the early Gnostics was a Jew named Simon Magus, about whom Lavington says: "Magus taught that his harlot was the Holy Ghost. He instituted certain foul and infamous mysteries inexpressibly filthy and had assemblies equally filthy to celebrate them."

Paul saw this evil creeping into the Corinth Church and dealt with it firmly. "What shall I say to you? shall I praise you in this? I PRAISE YOU NOT."

IV. THE LORD'S SUPPER. After rebuking members of the congregation for encouraging such excesses, the wise Apostle gave them a tender and constructive dissertation on the sacrament of Communion.

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He clothed these emblems commemorating the Lord's death, with a beautiful description, that remains one of the classic messages of the Church. (I Corinthians 11:23-27).

The Lord's Table is not only a memorial to His death but His resurrection as well, coupled with the promise that He will return.

Lesson Number Two

December 15, 1946

PHILEMON AND CHRISTIAN TENDERNESS

Philemon 4-21

GOLDEN TEXT: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." II Corinthians 3:17.

I. PHILEMON AND ONESIMUS. The word Philemon means "friendly" or "affectionate." This is an appropriate title for the epistle which today's lesson examines.

Paul wrote the letter in the year 62 A. D., while a prisoner at Rome, awaiting execution by the hands of Nero whose Jewish wife is credited with responsibility for the crime. The epistle relates to a purely private matter but deals with principles faithfully enunciated by Christianity for nineteen hundred years.

The purpose of the message was to bespeak a kindly welcome for a runaway slave, and Onesimus, who had become a Christian. The slave was doing the unheard-of thing, of returning voluntarily to Philemon, his owner.

Tradition represents Philemon as having been bishop of the Church at Colossae. His character, as given in the letter, was one of great nobility. The apostle commends his faith and love, benevolence and hospitality, sympathizing attitude and forgiving spirit.

Expositors generally agree that Paul was responsible for Philemon's conversion. This is indicated from the words, "Thou owest unto me even thine own self besides."

II. SLAVERY AND THE BIBLE. In all Scripture there is no direct command against slavery. During the long period when the Bible was being written, it was a recognized social institution. Paul, in his Ephesian letter, even gave instructions regarding the attitude of slaves, and their masters toward each other.

The letter to Philemon contains no outright condemnation of slavery, but advocates love and moderation, designed to ultimately destroy it by peaceful processes.

III. GIST OF THE LESSON. Paul's plea to Philemon, stated in the language of our time, would be about as follows:

"I beseech you in behalf of your disobedient slave, Onesimus, whom I have won to Christ and is now our Christian brother. Although he was once an unprofitable servant, things are different today. He is a new creature in Christ. Onesimus is helpful to me. I would like to keep him. But without your consent, I would not do so. Justice requires that I send him back to you. Remember he is now one of us. Please receive him kindly as a new-born babe in Christ."

The epistle may be summed up: (1) That genuine Christian converts are on the same level; Onesimus the slave became the "beloved son" of Paul, and the brother of Philemon. (2) That Christianity does not instantly change one's civil status for Onesimus continued as a slave. (3) That we should do good to all men, and be ready to help the lowest when opportunity arises. (4) That restitution is due when possible unless the injured one forgives. (5) That Christians are peacemakers and. (6) That no man is beyond the reach of God's mercy.

Lesson Number Three

December 22, 1946

A MESSAGE OF LOVE

John 3:16, Ephesians 3:14-21

GOLDEN TEXT: "Thanks be unto God for his unspeakable gift." II Corinthians 9:15.

I. EXPOSITION OF JOHN 3:16. Just why those entrusted with the responsibility of choosing International Lesson texts, failed to select the thrilling story of our Lord's birth for today, is not clear.

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Moody called John 3:16 an epitome of the Gospel. The setting indicates that the immortal words were addressed to Nicodemus. The passage summarizes our Lord's mission from supernatural advent to sacrificial exit.

"God so loved that he GAVE." This opening clause suggests divine grace. Man has nothing he could give in exchange for salvation. He can not work for redemption or earn it. GOD GAVE. All the powers on earth could not take Jesus. He came as a Gift. Love rather than justice, prompted the sacrifice. Man deserved punishment. But he was given the riches of grace.

"His only begotten Son." Jesus Christ came not as "a" son of God, but the "only begotten Son." There is false teaching that says a "spark" of divinity exists in every bosom. This, most emphatically, is not true. Men are saved, not by anything inherent in their natures, but through the gift of God in the vicarious atonement of His Son.

"That whosoever believeth in him should not perish, but have everlasting life." The object of the gift is twofold. The believer receives double benefit: (1) Saved FROM judgment and perdition, and (2) Saved TO eternal bliss and heavenly glory.

II. EXPOSITION OF PAUL'S PRAYER. The Apostle is now, in a sense, dedicating the Christian Church. He is praying for those blessings that should ever distinguish it from other institutions and organizations. He kneels in prayer after the example of Solomon, dedicating the temple. Solomon's temple was a type of the Church.

This prayer is one of the most sublime petitions ever recorded. Paul points out the riches of the Gospel, and reveals the extent to which men are saved by the love of God in Christ. Every word seems divinely inspired as he seeks to convey ideas of infinite importance.

"That Christ may dwell in your hearts by faith." Just as the temple was perfectly formed, before the Lord accepted it as His house, so Paul regards the spiritual temple, or Church, as perfect and ready for the occupancy of Christ.

Being "rooted and grounded in love" is a double metaphor. Trees that are rooted deeply, partake of hidden reserves of soil and water. The Christian must be so firmly rooted in the love of

Christ, that he draws his life from that eternal source. Great buildings are erected upon foundations laid deep in the ground. So too, the faith of the Christian must be embedded in sound doctrines woven around the fact of Christ's deity.

"That ye might be filled with all the fulness of God," is the most profound statement of this great prayer. Its depth of meaning bewilders the senses. Yet it declares that Christ's true follower is privileged to possess those graces and fruits of the Spirit which has been promised—love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, self-control, justice, holiness, mercy and truth.

Lesson Number Four

December 29, 1946

CHRIST FOR ALL NATIONALITIES

Acts 9:15, 19:21, 23:11, 28:28-31
Romans 1:13-16, 15:22-24.

GOLDEN TEXT: "I am debtor both to the Greeks, and to the Barbarians: both to the wise, and to the unwise." Romans 1:14.

1. CHRIST FOR THE WORLD. Damascus Jews who sent to the Sanhedrin at Jerusalem for help in stamping out the Christian group of their city, were dazed to discover that Paul had embraced the hated Christ while enroute. The transformation was no doubt due, in large measure, to the prayer meeting held in the home of Ananias, when the believers knew their persecutor to be approaching.

Tradition makes Ananias to have been bishop of Damascus. He is mentioned as a devout man who finally suffered martyrdom. In a vision he was directed to a street called Straight. There he found the new convert, whom the

Lord had described in advance as "a chosen vessel." Paul's sight was restored and the rite of baptism administered.

Throughout his later ministry, both oral and written, he exalted Christ as the only hope of the world. He constantly came into conflict with the narrow nationalism of Jewry, but refused to be deterred in the task of giving the Gospel to all kinds, classes and nationalities of people. He knew that the Christ of the Damascus road could supply every need.

II. THE WORLD FOR CHRIST. No man in Church history endured greater persecution for Christ's sake than Paul. But in his darkest moments he had courage and grace to shout, "I AM NOT ASHAMED OF THE GOSPEL." He knew it was creative power—the very "power of God unto salvation."

"To the Jew first, and also to the Greek." Some people, misunderstanding the content of this phrase, have advanced the notion that Jews occupy a place of preferment in the divine economy. On the contrary, a Jew to enjoy the blessings of grace, must embrace Christ the same as any other nationality.

"For there is none other name under heaven given among men, whereby we must be saved." The term, "To the Jew first," simply means he had the first opportunity to respond to the Christian Gospel. It refers to a date on the calendar and was never intended to suggest preferment, since "God is no respecter of persons."

Paul's writings are replete with references to the Church as comprising a group of "called out ones"—persons who upon hearing the Gospel, would renounce the claims of the first Adam and identify themselves with the second Adam.

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PEOPLE FOR HIS NAME. In the next age, the whole world will turn to Christ. This is the crux of the Pauline theology as related to the program of the Church, present and future.

Lesson Number Five

January 5, 1947

THE WORD MADE FLESH

John 1:1-18.

EXPLANATORY NOTE. For many years prior to the war, the Defenders' organization maintained missionary work in Greece, under the local leadership of Rev. A. Velonis, with headquarters in the city of Thessalonica. Italian and German forces occupied the country during the war, making it impossible to communicate with either the faithful missionary or other native Grecian Christians. He and his wife endured great hardships.

Communication with the field has now been reestablished. Mr. Velonis writes frequently to Wichita headquarters. He is a finished scholar in language and recently made a critical examination of the text of today's lesson. His letter, dated September 3, 1946 said:

* * *

"My dear Doctor Winrod:

"Reading yesterday *The Defender* of August 1945, your study under the title 'Conflict of the Christ.' I made up my mind to submit an opinion on your THE LOGOS.'

"The Greek from which the word, 'Word' is translated, is Logos and has many meanings when combined with other words for instance: pro-logos, epi-logos, hypo-logos, syl-logos, homo-logos, amfi-logos, dia-logos, cata-logos, etc.

"Also from the noun Logos is derived the verb Lego. This verb also combines with various words and are made to form many other verbs with different shades of meaning.

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"But besides that, the Greek word Logos has a meaning given it by the philosopher Plato, the Alexandrian Jewish philosopher Philo and the Platonists and New Platonists. In all of these writings the word has the meaning of the French 'raison' or the English 'reason' — meaning the action of thought or operation of the mind.

"There is one more meaning of Logos not found in literature broadly circulated or the Greek Lexicons. This strange meaning is today discovered in the most illiterate common masses of Greek people, the peasants. It was, however, in greater use in Koine dialect of the Alexandrian and post-Alexandrian times and the era when the New Testament was formed.

"The popular but present unofficial meaning of Logos, which is most commonly expressed by the masses of Greek people, to which I have above referred, could only be translated into English as 'Representer' or 'Delegate.' There are some writings of the Byzantine times that contain phrases, 'The Logos came (sent) by the king.'

"I give as my opinion that Logos as used in John's Gospel means, 'A person who came, sent by the king to represent the king in a certain place and for a certain purpose, to act, to deliver and to make known the king's word.'

"This very meaning of Logos is expressed today in Greece, in the village of Chalkidiki, where I was born. There I have heard illiterate women use the term when they were saying, 'I did not go, but I sent my word (my representor).'

"From very careful reading and weighing the deep meaning of original Greek words in the New Testament, I reach the conclusion that Jesus of Nazareth was the first-born (or separated, cut apart), a free, reasoning individual, thinking for himself, intelligent, the first being that came into existence, caused by the only one supreme being who is without any cause, eternal, perpetual, without name, incomprehensible to hu-

. Defender . . . 31

man minds, called in the Bible the Highest.

"I believe when St. John started to write, he knew the special meaning of the word Logos and had in mind delivering to the world the knowledge that Jesus of Nazareth was the one Representative or Delegate of the Most High . . . and that this one Representative was born (or separated, cut apart), I do not know how, and I do not have any words to express the manner through which he the first-born came to being.

"I believe when St. John started to write, he had in mind that Logos more nearly expressed these ideas than any other word available in all the world. I find all the writings of the Bible clear and bright, without even the slightest shade of doubt or perplexity, when this knowledge is used as the starting point. And truly, my dear Doctor, I agree with what you say in your article, that the term Logos should never have been translated into English. It should have been left untranslated, even as the name Jesus means Deliverer and Christ means Anointed."

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